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it would seem that the problem of the theology of the present was to effect a harmonization between scientific philosophy in its enjoyment of free play and the religious interest which yet must suffer no essential abbreviation in the new synthesis.

Among the workers at this task Dr. Pfleiderer holds a conspicuous place, and this latest volume is to be welcomed as one of his best.

GEORGE B. FOSTER.

THE UNIVERSITY OF CHICAGO.

THEISM IN THE LIGHT OF PRESENT SCIENCE AND PHILOSOPHY.

By JAMES IVERACH, M.A., D.D., author of *Is God Knowable?*  
*Evolution and Christianity*, etc. New York: Published for  
the New York University by The Macmillan Co., 1899.  
Pp. x + 330. \$1.50.

THIS is the inaugural course of ten lectures on the Charles F. Deems foundation in New York University. The lectureship was founded by Mr. Deems for the discussion of "the most important questions of science and philosophy, with special reference to their relation to the revealed truths of Holy Scripture and to the fundamental principles of theistic philosophy." The subject of this course and its treatment fit well the founder's purpose. The author is well read in the science of the day, and at home in current philosophies. His grasp of genuine Christian theology is also firm, adequate, and experimental. To him Christian truth is the rational expression of Christian reality, as scientific truth is the rational expression of reality in nature. He does not hold that religious faith, including Christian faith, is necessarily blind; that its object is non-existent, or, if existent, unknowable; that philosophy has a monopoly of reason; and that apart from philosophy and natural science intellect has no function. It is our duty to recognize all facts, and to find and hold a view of universal being that will leave every fact unimpaired and give to it its due place and explanation. This has made it necessary for scientists to recognize the fact of life as something other than mechanical or chemical force, and to recognize animal life as other than vegetable life. So also personal life is a new fact coming into the world after vegetable and animal life. In explaining the course of evolution up to the present time personal life in men has had a large part. And the study of this personal life shows that among its characteristics, and of supreme value as a force in development, is the religious nature.

This has come to be recognized by thinkers of all schools, and the necessity is felt to understand the religious element and to find what are its implications. A view of reality as a whole—a view of the universe—that either ignores man's religious nature or that gives to it a wrong or inadequate interpretation in the sum total of things is thereby discredited. As our author says: "Religion is highest and most central, and has, or ought to have, the controlling position in life. Religion is the sanction of morality; yes, but it is more than the sanction of morality. When it becomes a mere sanction of morality, it fares ill with religion and morality. Philosophy may be satisfied with such a conception of God as will help her to solve the problems of thought and life which are confessedly philosophical; science may be satisfied with such a conception of God as will help her to conceive the order of the universe and help her to think of the realm of law as real; and ethics may be contented with the recognition of moral law as issuing forth from a sovereign of infinite power and wisdom, who has imposed an ethical law on all intelligent agents as the condition of their existence in a realm of rational beings. But a God who is only the cause of order, the presupposition of knowledge, the source of moral order, is utterly insufficient to satisfy the religious demands of man." The first demand of the religious nature is fellowship with God. For this, God must be, not an abstraction, but "a real, living power," "an object to our devotion, our affection." Still further, God must be such a one as is implied in the consciousness of sin and guilt. To meet demands like these requires something other than that which is furnished by any and every form of monism. The consciousness of personality, especially when it includes the consciousness of sin, excludes the monistic conception of being. It asserts of the self a reality and independence not compatible with such a conception. It also implies a God who is not to be identified with the universe, or to whom the universe is simply the other, or who is only the principle of unity in all things. If we take the religious consciousness in its highest reach, as given in the New Testament, we shall no longer speak of God as absolute, and so on, but we shall borrow the grand words, "God is spirit, God is life, God is love." We shall recognize him as a person with an infinite fulness of ideal personal determination, adequate to himself and creating the world, not in natural necessity, but in the full freedom of rational, self-communicating love. He is the principle of unity in the universe, not as identical with it, but as its Author, at once immanent in it and transcendent over it, and as both

immanent and transcendent distinct from it, independent and self-sufficient. In coming to this conclusion the author traces the process of evolution, so far as it has yet been disclosed. He begins with the inorganic world as a preparation for life, and in successive lectures advances through irrational to personal life. He discusses the question whether a rational religion is possible, and gives a searching criticism of the negative answer given by both Kidd and Balfour. He then shows the function of human personality in the process of evolution, and emphasizes its distinction from the function of non-personal life. He thus reaches the great fact of religion, universal among men and a constitutional characteristic of man, and in his treatment of its implications reaches the conclusion given above. The discussion is everywhere clear, calm, judicial. He recognizes the merits and points out the defects of theories inconsistent with the author's own view. It is a wholesome, helpful discussion of a great subject.

GEO. D. B. PEPPER.

WATERVILLE, ME.

THE PSYCHOLOGY OF RELIGION: An Empirical Study of the Growth of Religious Consciousness. By EDWIN DILLER STARBUCK, PH.D., Assistant Professor of Education at Leland Stanford Jr. University; with a Preface by WILLIAM JAMES, Professor of Philosophy at Harvard University. New York: Charles Scribner's Sons, 1899. Pp. xx + 423.  
\$1.50.

THIS is the third and most extended of Dr. Starbuck's published studies in the science of religion. The second of these has already been noticed, and the first referred to, in this JOURNAL (Vol. II, No. 4, p. 853). The three form a unique body of literature of the highest religious, educational, and psychological value. The author's purpose, in this volume, is declared in his opening paragraph: "to carry the well-established methods of science into the analysis and organization of the facts of the religious consciousness, and to ascertain the laws which determine its growth and character." The method of study is purely inductive. Accordingly, all conclusions are based upon a careful analysis and comparison of individual cases of religious experience. Out of a vast number of such cases, 192 were selected for study. Of these, 120 were females and seventy-two males. Part I of the volume is devoted to the study of these cases, the results being